/269/

131 Of the two centers of Bororo habitation situated, one to the
361 northwest of Cuiabá and the other east-southeast of the same city,
[648] the second today is made up of three groups of native villages:
[799] those of the middle and upper São Lourenço, provided with residents of the Service de Protection des Indiens /Indian Protection Service/, those of the Garças River, in the diamantiferous region, supervised by the Salesian missions, and lastly the three aldées /villages/ of Kejara, Pobori, and Jarudori on the Río Vermelho, a tributary on the left bank of the upper São Lourenço, which have been less directly affected by religious and administrative
101 influences. We stayed in the most important of them, the Kejara
132 aldeia, during Janauary-February, 1936, at the time when the
648 rainy season completely isolates the natives from the rare contacts which they are able to have at other times of the year with the Brazilian population; besides, the latter, never very numerous, some time ago completely evacuated the region, where material
● 563 and sanitary conditions seem particularly unfavorable. Aside from two telegraph operators, only a few families of fishermen, leprous for the most part, live only on the banks of the rivers.

361 Kejara aldeia occupies a wide, partly natural clearing on the left bank of the Río Vermelho right on the riverbank and is bound on the south, west, and east by red sandstone escarpments.
241 Native gardens—manioc, maize, and rice—extend for several
137 hundred meters all around the village, closely mingled with the forest or brushwood which is beginning to come up again. Across
231 them, as across the village, freely wander some hens and ducks,
177 presents of the Protection Service, which live today in a half-
[223] wild state and /270/ have to be shot with the bow to be caught.
621 In January-February, 1936, Kejara aldeia comprised, in addition to the "men's house," 27 houses, /each/ inhabited for the most
621 part by several families. The total population, impossible to
162 evaluate in a precise fashion—part of the village is constantly
[221] away, some fishing, some hunting, and some either visiting or on a mission to other native villages, amounted to approximately 140 people, the number of women being less than that of men,

They compare the knowledge they have about their environment with the knowledge of the Brazilian settlers. They know the origins and the names of places, things, plants, and animals; the Brazilians do not. The Boróro particularly stress the number of their myths and songs and the beauty of their ceremonies, especially the funeral ceremonies. The Brazilians, they say, bury their dead as they bury their dogs--under earth without any ceremony.

That knowledge is highly valued among the Bororo is substantiated by the fact that the chief of a village is always the most knowledgeable man. Social status and functions are connected with particular lineages and transmitted matrilineally, but the true influential leaders and authorities are the men who excel in knowoedge; i.e., they know the myths and songs and their meanings; they know the exact sequence of rituals and the important sacred and secret names of things.

Pobojari, the Bororo village where most of my research was carried out, was situated halfway between the areas under the administration of the Indian Protection Service and the missions. The choice of the village was determined by the fact that Pobojari was the only independent Bororo village, and we thought that it might be the least acculturated. My wife and I moved into the village in December, 1965, and we lived there until December, 1966. From January, 1967, until June we stayed in one of the missions. From July, 1967, to August we lived in Jarudori. Jarudori was once an important Bororo village but today has become a Brazilian settlement.

582 among the Bororo, we saw that "husbands" and "wives" are theoretically members of those lineages, even though a per-
613 son might have actually married elsewhere. Now, one's
881 yorubodare, initiator (see page 64), should be also chosen
[827] from the members of those lineages. If we keep in mind the Bororo statement that they are the same persons as their ancestors, and that those ancestors were also husbands and wives, fathers and sons of the members of corresponding lineages in the opposite moiety, we can more easily understand another statement the Bororo make in reference to the lineages of preferential mutual exchange: "They are my yorubodare, my husbands and my wives, my fathers and my children."

881 While marriage is regarded as a private reenactment of
[585] mythical ties, initiation is the public reenactment of the same ties. Both institutions require the choice of one tie from among several possible, but while marriage can be and often is dissolved, the yorubodare relationship lasts throughout life.

The initiation ceremony itself is of such complexity and is comprised of so many symbolic acts that a full anal-
[114] ysis cannot be given here. A good description of the ceremony can be found in the Enciclopedia Bororo, Volume I,
[178] pages 627-642. The Bororo of Pobojari and those of the villages that existed in the same area until recently abandoned
[563] it a long time ago. The last time the Bororo performed this ceremony was about thirty years ago in the village of Tori

881 Paru, in compliance with the wishes of Manuel Cruz, who was
563 at that time mayor of Lageado (called Guiratinga today).
Manuel Cruz had promised to supply the Bororo with rice and
881 meat in return for a performance. The elders of the village
held a council to recall and to reconstruct just how the
rite should be performed. I will illustrate here only some
important features of the ceremony. As a boy grows up, the
father becomes increasingly anxious to get him out of the
826 house. The Bororo say the penis of the boy is grown, and
father and son are now ashamed of each other. The father
tells the male members of the child's lineage that it is
time to give a penis sheath to the child. The brothers of
the boy discuss among themselves who would be the most qual-
ified initiator, or, as the Bororo say, "where they are go-
ing to throw the child." One of the requisites in the choice
of the initiator is his ability to make ornaments so that he
can make gifts for the boy. After the choice has been made,
the initiation ceremonies will be delayed until somebody
764 dies in the village. The imposition of the ba, penis sheath,
291 must coincide with the last three days of funeral ceremonies,
which last over a month. The two ceremonies are interlaced.
773 Once again the cultural hero Bakororo should be present, for
he invented the ba. This time he is represented by a man
from the lineage of Bakorokudu, who will start the imposi-
tion of the penis sheath and then let the initiator complete
533 it. The ceremony is preceded and accompanied by songs. The
301 boy is painted and adorned with white down and other orna-
302
776